

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHERN."

Vol. 27.

TORONTO, THURSDAY, June 17, 1880.

New Series. No. 25.

UNION NUMBER.

The Gathering at Montreal.

A SUCCESS IN EVERY WAY.

Progress All Along the Line.

REPORT OF THE PROCEEDINGS.

Wednesday evening, June 9th, found the Congregational Union of Ontario and Quebec assembled in Montreal for its 1880 session. The weather was glorious, the very perfection of a June evening. Emmanuel Church—where the meetings were held—was beautifully adorned with choice flowers. Behind the pulpit was a conspicuous and seemly motto "Union is Strength."

A large congregation was present to hear the inaugural sermon. The Rev. J. F. Stevenson, D.D., the genial pastor of Emmanuel Church, opened the proceedings by reading the hymn beginning with

"O Spirit of the living God,
In all thy plenitude of grace
Where'er the foot of man hath trod
Descend on our apostate race."

The Rev. A. Duff, D.D., of Sherbrooke, read psalm xc., and offered prayer.

THE OPENING SERMON

was by the Rev. H. D. Powis, of Toronto, from the words, "Is not the Lord in Zion? Is not her king in her?" Jeremiah viii., 19. The discourse was carefully prepared and earnestly delivered. We can only present the leading thoughts advanced by the preacher.

He began by saying that Jesus Christ is the Head of the Church, is its King and law-giver. By His Spirit He is present in His church. He pleaded for simplicity in worship, and strongly deprecated the tendency to a gorgeous ritual.

Imposing ceremonies, splendid sanctuaries, were not tokens of God's saving presence, for then the ancient Jews and Mohammedans, or the Catholic Church, would thus be far exalted over the pure, simple worship of Protestants. God is a Spirit, and the true worshipper must worship him in spirit and in truth. Jerusalem was only a synonym for Judaism, only a formula for ceremonial and symbolic services, such as in the temple of Solomon—the most gorgeous of any land or age, with its thousands of Levites and ministers, and solemn grand music and vast congregation of hundreds of thousands. But these were enjoined by God only under a dispensation that was typical, and which He withdrew in favour of a worship more simple and spiritual. Take St. Peter's at Rome. Bring in the Pope and all his Cardinals, priests and ministers and choirs, and the best music and pictures and gorgeous architecture which the very utmost of their treasure and superstition could obtain, and compared with Solomon's temple and services it would be a mere child's toy. That is past. It was like the veil over Moses' face. Then we saw darkly. It was only a state of bondage which is superseded. These dim ceremonies to which some still fondly cling were just like the figures of a magic lantern—shadowy, indistinct. If rites were to be emblems of truth we should go back to Judaism and reconstruct a system declared by God to be deceased and superseded, and if they were not practical and suggestive and symbolic—if only sensuous and impressive—the arrogance was insufferable which offered to God what was positively unmeaning, to amuse

his heavenly powers with the gauze and mimicries that children love. God dwelt not necessarily in temples made with hands.

Altars might be wreathed and the dim religious light might stream in through the stained windows, and pictures and music might enrich the worship, but He might not be there. The whole system of mere outward form and ceremony is an abomination to Him who knew no temple on earth but that which was made by His own enduring Spirit, and recognized no priest as men so understood, save One who had entered within the veil and obtained redemption for us by His own blood, the Lamb of God slain from before the foundation of the world. Therefore we ought to correct that tendency, very natural at a certain age and with enthusiastic and sensitive minds, to think that God was honoured by a striking and ornate character of worship. Nor was the presence of God to be inferred from a strict adherence to creeds. He dwelt at length on this subject, shewing the importance of correct doctrine, as no Church could live above its accepted creed. He proceeded to shew, however, that a slavish adherence to creed tended to check religious growth. The Church to-day was not over-devoted to creeds, but was too indifferent to creeds. We must have a firm grip on some truth else morality will decline. The great want of the Church was a fuller proclamation of the grand old Gospel that Paul preached, and which is still the power of God unto salvation. He thought that perilous times had come, that the Churches of Christ were languishing, and as God cast off Israel of old, He might cast off His so-called people to-day and choose others to carry on His will. He urged ministers to a closer walk with God, and the membership to love and purity. The days to come may be yet fuller and fuller of blessing, for God would fulfil His promise and be present by His Spirit wherever His Word was faithfully preached and lovingly believed. In an eloquent conclusion he counselled adherence to the old-fashioned truths by which our fathers had lived and died.

After the sermon the following appointments were made:—

Business Committee—Rev. Dr. Jackson, convener; Revs. J. L. Forster, C. Duff, H. D. Powis, E. C. W. McColl, and J. Wood, and Messrs. H. Cox, James Smith, J. Lamb, H. Savage and J. W. McIntosh.

Membership Committee—Rev. Professor Fenwick, convener; Revs. R. K. Black, W. H. Claris, W. Day, Dr. Cornish, R. W. Wallace, J. B. Silcox, and Messrs. H. J. Clark, C. Whitlaw, F. McCallum, H. Sanders and J. McFarlane.

Nomination Committee—Rev. W. H. Allworth, convener; Revs. Dr. Duff, E. D. Silcox, G. Purkis, J. G. Sanderson, and Messrs. G. S. Climie, J. Pim, W. G. Pullen.

Finance Committee—Mr. G. S. Fenwick, convener; R. Thompson, Joseph Barber, C. Lawes, R. Robertson.

Minute Secretaries—Revs. H. Pedley and A. F. McGregor.

The following is a complete list of the ministers and delegates at the Union:—

MINISTERS: W. H. Allworth, R. K. Black, R. Brown, J. Burton, B.A., W. H. A. Claris, G. Cornish, LL.D., A. O. Cossar, W. J. Cuthbertson, B. W. Day, A. Duff, D.D., W. Ewing, B.A., K. M. Fenwick, J. L. Forster, S. T. Gibbs, M. S. Gray, W. Hay, W. H. Heu de Bourck, J. Howell, H. D. Hunter, S. N. Jackson, M.D., A. E. Kinmonth, J. L. Litch, R. Mackay, E. C. W. McColl, M.A., A. L. McFadyen, B.A., A. F. McGregor, B.A., D. McGregor, M.A., J. McKillican, J. F. Malcolm, H. Pedley, B.A., H. D. Powis, G.

Purkis, J. Salmon, B.A., J. G. Sanderson, B. B. Sherman, B.A., B.D., E. D. Silcox, W. W. Smith, J. B. Silcox, J. F. Stevenson, D.D., J. Unsworth, H. Wilkes, D.D., J. Wood, J. C. Wright, F. Wrigley, R. W. Wallace, M.A., B.D., Jas. Roy, M.A.; J. Fraser, of Vermont.

DELEGATES: J. Barber, Georgetown; A. Christie, H. J. Clark, J. Smith and J. Pim, of Toronto; H. Cox, Burford; G. S. Fenwick and B. W. Robertson, Kingston; S. Huxley, J. McKeand and E. Savage, Hamilton; C. H. Keays, W. McKillican, Vankleek Hill; J. Lamb, Ottawa; C. Lawes, Cobourg; G. Leet, Dunnville; J. Lyttle, Waterville; J. F. McCallum, Martintown; D. A. McEwen, Athol; J. McIntosh, Granby; Geo. Robertson, Cowansville, R. Robertson, T. Watt, Lanark; C. O. Swanson, Waterville; R. Thompson, Guelph; C. Wood, Melbourne; C. Whitlaw, Paris; H. Lyman, R. Macaulay, R. W. McLachlan, W. G. Pullan, T. Robertson, H. Sanders, Montreal.

THURSDAY MORNING, JUNE 10TH.

The first hour of the day was spent in prayer. Rev. R. Mackay, led in the devotional exercises by reading the first chapter of the First Epistle of St. John. The hymn "I would commune with Thee, my God," was sung, and several engaged in prayer. Professor Fenwick in behalf of the churches extended a warm Christian welcome to the brethren, and hoped that the Union would be means of blessing to the churches of the city. He referred to the gracious revival at Inverness, where many children of the pioneers of the Church there had been joined to Christ—and the Church. The prayers of a godly member there had brought this shower of blessing on the Church. Mr. George Hague said he always received a blessing in attending the Union. He thought we were criticized now as never before. One of our first principles was purity of communion. The world is judging us by this standard. Let us remember the injunction "first pure then peaceable." We have been blessed in the past and may expect better days to come.

The Union was called to order, when the Rev. J. F. Stevenson, D.D., LL.D., delivered the annual address. The following is the address, which was listened to with deepest interest and frequent applause.

OUR PLACE AND FUNCTIONS IN THE CHURCH OF CHRIST AND IN OUR COUNTRY.

Dear Brethren,—I desire to address you to-day on the place and functions of our Congregational churches in the Church of Christ and especially among the Churches of our own country. I shall do so with freedom and frankness, asking that the kindness which has placed me in this chair will extend itself to a generous interpretation of what I may desire to say, even though, as is likely enough, it may differ in some respects from the convictions of many among my brethren. It is not so much by argument that truth is elicited as by a quiet comparison of mind. It springs into visibility and assumes clear form and distinct outline while we are deliberately considering a subject in as many different aspects as are within our command. It is most undesirable, therefore, that we should all think alike. In thought, identity and negation are much the same thing. Exact similarity of thought is nearly, if not quite equivalent to no thought at all.

When I speak of our place in the Church of Christ I assume of course that the Church of Christ is larger than the Congregational denomination. No one will dispute that now. I do not know that there was ever a time at which it would have been denied. If there was we have passed beyond it, finally and forever. No man of ordinary sanity, at all events no such man out of the Church of Rome, supposes that his denomination is co-extensive with the whole body of the faithful. To think so would be to take a rustic, untravelled view of the Kingdom of God on earth. It would be to mistake the noises of our own little village for the murmur of the world. Experience has shewn that there is no very obvious tendency in any one denomination to swallow up the rest. They remain side by side without remarkable gain or loss relatively to each other and without any such clear differences in the purity or intensity of their spiritual life as to lead to the inference that one has fallen down from heaven and that all the rest are of the earth,

There are indeed some who think that their own denomination is nearer than any other to what they call the "Scriptural model." They examine the New Testament for the pattern of the primitive Church and think they find it in Independency, or Presbytery, or Episcopacy, as the case may be. They assume, I think without proof, that there is some one form which was intended to be the mould into which the Church should fall, the same for every age and every set of circumstances, and thus try to discover this in the midst of the scattered and fragmentary accounts of the primitive churches. That they do not succeed very well is proved by the fact that there are three or four competing forms, all equally convinced that they are the perfect New Testament ideal. For my part I am glad it is so. I do not much believe in models even though they be scriptural models. Forms may be divinely given and yet harden into fetters as the history of the Jewish law shews. A model, at best, is but a form. Christ, on the other hand, is an example, that is, a life embodied in facts, holding fast by reality, yet adapting itself to many forms. Your child of six and your father of eighty may equally follow the example of Christ; the form of their life must differ widely, but the spirit of Christ's words and deeds may express itself in both. It is, I think, true of the primitive Church, as it is of her Lord, that she is an example rather than a model. We are to study her methods and drink into her spirit, and then we are to modify these methods under the guidance of that spirit with reference to the needs of the special place and time in which our lot may be cast. We are doubly mistaken in groping amid the twilight for the scriptural model of a church, for first, we cannot find it, and secondly, we should not be bound to follow it even if we could. The notices of the New Testament as to the organization of the primitive Church are fragmentary to the extreme, you have to piece them out by inference, so that when you get the completed product it is about ninety-nine parts inference and one part Scripture. For my own part I do not much believe in structures like that; as Coleridge says, I distrust "the ever-widening spiral, *ergo*," that gets so much out of so little. Especially I do so when there is not a word in Scripture to indicate that the form of the Apostolic Church was intended to be perpetual. I see no such proof that we are bound to adopt exactly the church practices of the Apostles than that we are under obligation to imitate the cut of their clothes or the pattern of their beards. In all things they follow very much the fashions of their age. The worship and methods of the primitive Church are an adaptation to Christian rites of what they found ready to hand in the synagogue. And, as Hooker pertinently argues, if they did what convenience had rendered customary, we may do what custom has rendered convenient—assuming, of course, that no principle of truth or morality is violated.

But while no form of Church organization is universally binding there are some which are better adapted than others to the expression of certain great principles. I think we may believe, without being merely fanciful that each of the leading forms of Church government is permitted to endure amongst us because it embodies and illustrates a great truth or principle of the Christian life. Episcopacy, with its stately ceremonies, venerable creeds and elaborate ritual, seems the manifest outcome of the great principles of order, decency, and reverence for the past. Presbytery, with its accurate logical articulation, conserves for us the principles of doctrinal purity, Christian equality, and organization for a common end, and it will not be difficult to shew that our own churches stand as the witnesses of mighty principles too. Nay, I believe that we have this great advantage, that our principles are those of which the modern world has most emphatic need, and in which alone it can find the resolution of its doubts and the satisfaction of its longings. The future is more and more ours, not that other denominations will cease to live and work, but that the whole Church of Christ will become increasingly penetrated by our views and inspired with our spirit.

What then are some of the great principles for which we bear testimony? What are some of the rays of the bright light which we strive to hold up in the Church and the world? They are, I think, such as especially characterize a living and progressive Church.

I. One great need of a living Church in our day is simplicity of organization. Machinery is good when one thing only needs to be done and when it is sufficient to do it always in exactly the same way. A machine is excellent for stamping half-dollar pieces because we want them of one size and shape and as similar as possible in general appearance. Machinery means uniformity. But uniformity has its drawbacks. It greatly limits the sphere of work. The one thing done may be well done, but then there is only one thing that can be done. Do we not see this in ecclesiastical activities? They take the type of their sect or school. The dissent churches stamp the school on the whole attitude and manner of their members. You may know what sect a man belongs to by the cut of his coat, the tone of his voice, his favourite set of phrases, or even by the manner in which he wears his hair. First-rate drill no doubt, but it has the limitations of drill. It teaches men to do certain things and to think in certain grooves, but what becomes of the flexibility of thought and variety of adaptation needed in an impatient and mercenary age? Thought is not, perhaps, very profound among the masses of men, but it is in its way very active. The girls in our schools and the clerks in our stores are discussing questions that used to be reserved for the philosophical class-room or the theological school. The monthly magazines and even the daily papers are moving the fundamental problems of life and destiny. The last utterances of the philosopher whose writings are the fashion of the hour, or the scientist who is most successful

in adapting the speculations of the laboratory to the popular ear, are debated by our young men as they play a game at billiards or lounge in the park under the shadow of the trees. A generation is growing up among us that cares nothing for the questions that have divided the sects, that is profoundly indifferent to elder and bishop and deacon, and even to the controversy of Calvinist and Arminian. If we keep stamping our ministers and people with the regulation dies and turning them out small images of their ancestors haunted by the phos of extinct controversies, we shall do it at the cost of losing the ear of the living men and women around us. What does a man care about the great surplice question, or the great organ question, or some obscure point in the structure of a local association or a council of reference when he is agonized to determine whether the world is ruled by a blind force or by a just God, or when he stands on the grave of the sweet wife or sister whom he buried yesterday, doubtful whether she is living in a better world or has disappeared like the beautiful cloud of the morning and gone out into blank nonentity? Before issues like these, even such questions as the premillennial advent and the personal reign—if I may say so without offence—sink into a sort of sentimental trifling. It would be ungenerous to call them a tiddling while Rome is burning, but they are at least a nursing of pleasant fancies and a singing of melodious hymns while we ought to be rescuing living men from the bitterness of a devastating unbelief. But this is what we shall continue to do if we magnify the machinery of Church organization. The great danger of the Church now is that the world outside pass by it with indifference, and that because the Church is quarrelling or dreaming about trifles, while general society is grappling with the great problems of life, death and eternity. We are asking whether the congregation shall go out of church in silence or be played out with a voluntary on the organ, while other men are trying to determine whether a man is altered for the better by believing in God and trusting to Christ, or whether, as some say, the poorest, meanest, narrowest lives in the world are the lives of professing Christians. The case is exactly inverted since the days of our Puritan fathers. They wrestled with the root questions of human duty and destiny till they saw daylight through them, while the world around was perfuming its hair or dancing in aimless frivolity to the sound of voluptuous music. But the outside public is in earnest now and there are multitudes of Christians who care for nothing but the most insignificant trifles of Church life and work. We are suffering from misdirected energy. The needs of our day demand all the spiritual vigour we can command. We are in danger of wasting it upon matters which had interest for other days but which no one cares for now.

One of the remedies for this state of things is to be found I believe in a great simplification of church organization. Let us get rid of all superfluous church questions by setting aside the too elaborate machinery out of which they arise. Let us try to substitute the quickened energy of souls for the cumbersome monotony of systems. The two things are antagonistic. Where the mechanism is greater human vigilance and skill will be least. Have you heard of oleographs? They are pictures in oils—printed from a copy. They may be handsome but they are utterly dead! O, shades of Raphael, Rubens and Rembrandt, is it come to this? We used to look through the canvas into your living souls—now we shall look through the canvas and see a great printing machine warranted to do to-morrow exactly as it has done to-day without the slightest movement of thought or trouble of imagination. No, machinery is not life, it is often the enemy of life. It may be strong when life is weak or wanting.

Our simplicity of organization may be, therefore, an advantage to us. It leaves us free to deal, if we will, with the actual living problems, social and religious, of our day. We are not distracted by churchly red tape. But let us not be too self-concitant. It is only an advantage to those who know how to use it. It is not for its own sake that a simple church organization is a good thing, only as setting free a power of life which might otherwise move in fetters. The great practical question, therefore, is—Is the life there? Have we an eye to see and a heart to feel what men need to-day? Do not tell me that they need the Gospel—I know that. But they need the Gospel so presented that they may see in it the Divine answer to their inquiries and helper in their struggles. No one is more certain than I am that the Gospel alone is what we want. But it must be the Gospel, not dressed in the dried up parchments of a divinity school, but looking with a face of flesh and blood on the dreary unbelief and the hopeless indifference of our age—an age which is shunting the whole problem of religion to a siding in weary despair of a solution. That the love of God in Christ can create a soul beneath those ribs of death I am sure, but it is the love of Christ earnestly believed by the preacher and proclaimed with an intelligent sympathy for the mind and heart of those who hear. That the pure goodness, the goodness of the boundless infinitude of the righteous love of God, will save the modern world as it saved the ancient, it only it is disentangled from the controversies of the past so as to bear with full force upon the special needs of the life of to-day. Brethren, let us give ourselves to doing this. There can be no nobler work for any man than to bring the living Christ, if it be only a little nearer to the careless or bewildered souls of his fellow men.

II. Another of the special needs of the Church in our day is a total dependence on the power of truth and a ready will to court the freest investigation. It is of no use our disguising the fact that we have to do with a state of mind both within and without the Church which is impatient of closed questions. Men are very conscious that they are not infal-

libles, but they are apt to doubt whether former times were more so than these. What right had the early ages to close up questions so that we may not reconsider them? The old creeds are noble monuments of Christian thought and feeling, but are they certainly true merely because they are old? Did the Nicene Council really know more than we about the *Theos ek Theou, phos ek phos*? The language may be noble and sublime, the doctrine venerable and true, that is not the question. The question is—Is it certainly true because they said it? Is there any point in what we may call the precipitation or crystallization of doctrine at which it passes out of the region of inquiry and enters that of final and ascertained truth so as to become a part of universal orthodoxy or right belief? Not only are these questions asked with respect to the remote antiquity, but there are men so bold that they will not allow even our Puritan fathers to rest undisturbed in their rulership over our faith. They confess a wish to catechise the Catechisms, both longer and shorter, and to append notes, not of explanation but of interrogation, to the Confession of Faith. They say all these things may be true, but they are not true because our fathers thought them so. They are true, if at all, for the reasons which convinced these great men, and if so let the reasons be produced and shewn to us. It will not do to talk to us about antiquity. Long ago Lord Bacon shewed us that we are the true ancients, we who live in the mature age of the world, whereas our fathers lived in its infancy. We have access to all the light our fathers had as well as to all that has accumulated since their day. We will believe on reason shewn, but we ask the privilege, nay, we claim the right, of judging for ourselves.

Of course I quite well know that it is possible to use such language as this in a spirit of mere flippant irreverence for the conclusions of men immeasurably nobler than those who thus talk. There is plenty of questioning amongst us which is not a search for truth in the least. It is only a display of one of the cheapest and most childish qualities of mind—intellectual pertness. But there are many who question the decisions of former ages in a manner quite different. They do not wish to doubt, they wish to believe. They are afraid, however, to repeat the words of other men and call that belief. To them belief is the result of insight. They must get their feet right down upon the immovable rock of truth and feel its firm resistance. And to me the questions and even the doubts of these men are sacred. Those doubts are the vapours that gather round the rising sun, which, as Robert Hall eloquently says, seldom fail at the close of his course to form a magnificent theatre for his reception and to invest with variegated tints and with a softened effulgence the splendour which they cannot hide. The noblest teachers of the truth are those who have won their way to it through bitter conflict.

They fought their doubts and gathered strength,
They would not make their judgment blind,
They faced the spectres of the mind,
And laid them, till they came at length

To find a firmer faith their own,
And power was with them in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

Now it seems to me that there is a palpable advantage in dealing with doctrinal difficulties when our appeal is to the Scriptures directly and not to subordinate standards. If, as I believe, we shall more and more have to prove every position we hold the more immediately we go to the sources of proof the better for us. And I am quite sure we need not fear. No criticism which is not stone blind can get out of the New Testament any other doctrine than the substance of our Evangelical faith. Nothing is more certain than that the Apostles were not Romanists, or Mormons, or Rationalists. It is true that they have not given us a scientific statement of their beliefs, and I for one am very glad they have not. We should only have tortured it into twenty conflicting forms, and turned it into food for our amazing skill in inventing points of difference. The more formal it was the more elaborate we should have been until we had stretched it on the grammar and lexicon like a martyr upon the rack. But Scripture is not meaningless because it is informal, and the final result of our debates must be to bring out its real drift more clearly. The time will come when there is no more doubt among instructed people as to the meaning of the New Testament than there is at present as to the revolution of the planets or the law of gravitation. I speak deliberately. The Bible has a meaning, and that meaning can be discovered by impartial inductive research just as well as can the laws of material nature. Already it is beginning to be seen. Biblical interpreters of all Churches are getting nearer and nearer together. The time is nearer than many suppose when the debate as to the meaning of Scripture will not be between Church and Church or even between school and school, but between the instructed of all schools on one side and on the other those who are unable or who refuse to apply the methods of inductive investigation. More and more, then, I hold that the absence of a formal creed will be an advantage and not otherwise to those who seek to guide the thoughts of inquiring men. It will leave them a large degree of liberty, while yet they have a doctrine to teach, and that the truth, which is the beating heart of all the creeds. O, dearly beloved brethren, let us trust the truth of God. "Though all the winds of doctrine were let loose upon the earth, so truth were in the field we do injuriously to misdoubt her strength. Let truth and falsehood grapple. Who ever knew truth worsted in a free and open encounter?"

III. Another of the demands at present made upon the

Church is that the law of progress be allowed to hold true in theology as well as in other departments of thought. It is one of the main qualities of our condition that knowledge is growing, and growing very rapidly. There is no department of human inquiry of which that is not true. The literatures of the past are ransacked. Languages are studied on more thorough and critical methods. The primitive forms of society, early civilization, and uncivilization, manners and the want of manners, customs that are barbarous and customs that are venerable, are all brought to the surface and keenly studied, with a view to find out whether human society follows any law of growth, and if so what the law is. The idea is abroad that language and society are living things and that there is a reason why for all their changes. Of course the same is true—still more emphatically true—of outward nature. Our knowledge of natural science is expanding every day. Chemistry, geology, botany, the theories of heat, of electricity, of magnetism, are passing constantly into new forms. Those of us who have reached middle life have had to unlearn and learn again a great deal of the physical science that we studied in our college days. Are you sorry for that? Is it not well that mind should be kept in movement? And is it not one of the sublimest prerogatives of the mind of man that it makes every fragment of new knowledge an instrument of further progress?

" on, said God,
Unto the soul, as to the earth, forever,
on it goes,
Rejoicing, native of the infinite,
As is the bird of air, the sun of heaven."

The capacity of indefinite progress is among the sweet pledges of a life beyond the grave. It is the stirring of rudimentary wings in the embryo bird before it has yet broken the shell and emerged into its proper life. I thank God for the changes of human thought and the additions to human knowledge. Of course there is false progress as well as true. Foolish men think they are getting forward when they are only gyrating about in mere childish restlessness. It is part of the Divine plan, that we grow into truth through the experience of error, and finally settle in the right when we have felt the emptiness and misery of all forays of the wrong. But the cure for false progress is not stagnation, it is true progress. Macaulay said that the cure for the evils of liberty is more liberty. In like manner the cure for the evils of thought is more thought, and the cure for the mistakes of investigation is closer investigation. Brethren, we have not faith enough in the power of the Gospel to meet every trial and to stand every test. I am sure it will "rise superior to detraction and draw lustre from reproach." Christ is so good and pure, his love is so transcendent and complete, the Gospel is so consonant with all our noblest thoughts of God and all the deepest needs of men that the wildest tempests may beat upon the temple of the faith and it will remain unshaken. "The rain descended and the floods came and they beat upon that house and it fell not for it was founded on a rock." O, blessed Rock of Ages, cleft for sinful men, the thoughts of man may come and go, knowledge may grow clear or vanish away,—the peering eyes of science may scrutinize Thee, the hand of simple faith may cling to Thee, the beating waves of opposition may dash against Thee, the weary, storm-tossed voyager may cast anchor behind the shelter of thy protecting might, for Thou abidest forever. We, poor foolish men, are alarmed if some new discovery so changes the aspects of existing knowledge as to throw them into new relations. We fancy that the foundations of the world are shaken and that the cross of Christ, or even the throne of God, will lose its power. It is as though a fly, whirled about in a tempest, were to tremble lest the law of gravitation should fail. No, never. "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. A thousand years are in thy sight but as yesterday when it is past or as a watch in the night. Let thy work appear unto thy servants and thy glory unto thy children, and let the beauty of the Lord our God be upon us."

You will see then that I do not fear the advancing knowledge of the time in its relation to the Gospel. I want, on the other hand, to advance with it. But it may be asked whether theology is itself capable of progress. Can that, if it be a true theology, undergo change? At first it would perhaps appear not. But a second thought may lead us to doubt. Other true sciences are subject to change. Even mathematics, the most fixed of them all, has been wonderfully developed in our own day. The eternal truths of space and number seem to disclose new properties. How stands it with theology?

To get at an answer to our inquiry we must take a distinction—not new but most important. We must distinguish between theology and the subjects of theology. The subjects of theology are, speaking broadly, God, Christ, and the Bible. Theology itself is our thoughts of God, our beliefs concerning Christ, our knowledge of the Bible. It is clear enough that God does not change, nor the Gospel of His love, nor even the record in which that Gospel is enshrined. The grand old simple Gospel, as it lies in the thought of God and the revelation of Christ, is the same yesterday and to-day and forever. But I am not so sure that no development can be brought about in our views of these things. Are we infallible, then? Are we quite sure that we know so much about the infinite as that no more is to be known? And is the Gospel, according to the schools, so very simple a matter? For my own part I should like to simplify it a good deal more. In other branches of knowledge it is the

last and ultimate thought, and not the earlier stages, that reaches a noble and all-embracing simplicity, and I fancy it may be so as to the Gospel of Christ.

There are three ways in which, as it seems to me, we may make progress in theology. We shall not lose or change any truth we have attained, of course—but we may add to the clearness and fullness of our views. We may do so, first, by discriminating more closely between the province of theology and the province of natural science; secondly, by receiving the light reflected from other departments of human inquiry; and, thirdly, by a more impartial and truly inductive study of the Bible.

We may, first, see more clearly what belongs to natural science and what to theology. There has been a great deal of unnecessary debate for want of a clear idea of what natural science had to do. Theology has been anxious to have all the field to herself. She is of royal birth and blood, apt therefore to be a little queenly and even imperious. Let us acknowledge that she had a great deal of right to be so. There is no grander intellectual structure in the whole history of thought than the magnificent edifice of Christian Theology. It deals with the profoundest problems that can engage the mind of man and applies to them the most searching and comprehensive examination. We may think parts of it open to criticism, nay, we may doubt whether the structure itself is not too perfectly systematic to be trustworthy, believing that a strictly logical system which claims to render account of all the dealings of God from eternity to eternity carries suspicion on its very countenance, but there can be no contempt for it except the contempt of ignorance. Augustine and Chrysostom, Origen and Tertullian, Luther and Calvin, were not fools but great men, and he who fails to recognize that fact is himself guilty of insensate and preposterous folly. It is the very grandeur of theology that has rendered her tyrannical. She has claimed to dominate every department of human thought. She has ruled politics and literature and given law to art and science. The claim was exclusive and it has produced a reaction. We are feeling now that the things of science belong to science, and that faith must be content to deal with the things of faith. And if I am asked to define the spheres of science and of religion, I do it in the words of a great modern philosopher, "Science discloses the method of the world but not its cause; Religion, its cause but not its method." Everything that belongs to the development of the universe, the order of its phenomena, the laws of their recurrence, the age, formation, structure of the earth on which we live, as well as all the facts and products of animal and vegetable life, including the life of man, so far as man is an animal, is the appropriate field of science, and theologians as such have no business with it. The sooner we admit that frankly the better for us. It is only by such an admission that we can save our own territory. For the men of science are just now paying us back in our own coin. If we have done their work, and done it badly, as we were sure to do, they are doing ours now, and making a still more wretched mess of it. You will not get much science out of a Hebrew grammar or a Greek lexicon, but you will get less reason and common sense on the great problems of religion by chipping the rocks with a geological hammer or making explosions and vile smells in a chemical laboratory. Mr. Huxley on the problem of God, or on the destiny of man, is to the full as out of place as Edward Irving, or Canon Lyddon on the *hippocampus major*. For Mr. Huxley's views on the flapper of a whale I have every possible respect, but I do not care for his opinion on the theology of St. Paul or the authenticity of the Revelation. But we had better take notice that we can only keep these men off our ground by rigidly keeping ourselves away from them. If we have the right to put up a notice on the sacred fences of theology—no trespass here—our scientific friends are equally justified in warning us away from the wide domain which belongs to them. We must respect the good old motto, *suum cuique*, his own to each, and if we claim to be teachers in religion we must be willing to be taught in science.

Another advantage of distinguishing clearly between natural science and theology is that we shall have no more need of laboured reconciliations between the Bible and the theories of scientific teachers. In my view, and I say so frankly, it is a mistake to expect scientific accuracy in the Scriptures. They were not meant to teach science at all, and I see no proof that the writers spoke anything on scientific subjects but the current ideas of their time. They knew nothing of astronomy, or chemistry, or physiology, in the modern sense of these words, and they did not need to know. They had to do with God, the soul, righteousness, the evil of sin, the blessing of goodness, not with plants, or acids, or the theory of digestion. They were not bound to do for us what we can do for ourselves, and what if they could not possible have done without using language unintelligible or incredible to every generation before the present. We talk of scientific difficulties in the Bible now, but who in the ancient world would or could have believed the sacred book if it had stated the correct theory of astronomy? Remember they had no telescope—no scientific instruments or calculations—and the theory would have contradicted the plain evidence of their senses all the time. They could not have believed it. Difficulties! our difficulties are as nothing to these! A book, to be believed, must be understood, and accurate science prematurely written would be unintelligible gibberish or incredible paradox. A very little thought will show us that a book intended for all the ages cannot possibly anticipate scientific discovery. Had the Bible done that it would never have been read believably till the history of the human race was complete and the millennium fully come.

I do not suppose there will be much difficulty as to the general principle of what I now say. But some who admit

the principles make special exceptions. There is a lingering desire, e. g., on the part of many good men to bring about a reconciliation between the early parts of Genesis and modern geology. We have a score of schemes for it, more or less. Days are stretched into millenniums, epochs of untold extent are thrown in between the first verse and the second, and I know not what. But why should we reconcile at all? Why expect accurate geology in the Bible any more than accurate chemistry or accurate anatomy? Why not read the grand panorama with which the Bible opens as a grouping of creation in its successive stages round the throne of eternal power and love without asking whether the stages are accurately marked or the groups scientifically perfect? That God made them all in their harmony and beauty, this is the great lesson. We are first told that He made the whole and then that He made the parts, and they are arranged in majestic steps of ascent as in the strophes of a poem. Take it as an assertion of Divine power and skill as against aimless chance or blind insensate force, and leave all merely scientific questions to the scientists to settle. They can do no harm in their own province, but only good. Let us frankly give them, then, their province, their whole province, and nothing but their province, that we may the better hold ours.

We may make progress in our theology in another way—by receiving readily the light thrown on our own subjects of thought from other departments of human inquiry. All magnified and ennobled views of the universe tend to enhance our perception of the glories of the Author of the universe; all more accurate knowledge of man enlarges our idea of the plan of Providence and the magnificent sweep of redemptive love. When men thought that the vault of heaven was a dome a few hundreds of miles across, and the sun and stars only lamps swinging round the earth every day, their notion of God was proportionally contracted. But how has thought enlarged its view of the "throne and equipage of God's almightiness." The devout wonder of the psalmist when he considered the heavens the work of God's fingers, has a thousand times fuller meaning to-day than when he first wove it into his sacred song. I do not say that any new truth has been discovered; the psalmist itself would rebuke me if I did. It is one of the sublimest expressions in human language of the eternity and infinity of God. But if the truth is the same we find it in new lustre and deeper meaning. Astronomy, which timid men feared, and narrow men denounced, has long since brought her crown of stars and set it on the brow of Christ. Let us learn the lesson. All the other muses will follow Urania. They too will kneel to the gentle and sacred One and call Him Lord. Geology is beginning to do so even already. I read the love of God for man in that record of the unnumbered years during which his home was built and the earth prepared for his coming. When I touch a fragment of limestone rock and think how many centuries it took God to make that, I can believe that He will pour out the treasures of His divine heart through the cross of Christ that He may redeem sinful souls and make them perfect. I can believe too that He will bear with this poor world a little longer. I am delivered from small and fanatical dreams of sudden vengeance and enabled to trust the patience which said of tares and wheat "let both grow together till the harvest." The voice of the husbandman seems to say "spare it this year also," and I think it will be spared. Geology tells me that the plan of God is not a small but a vast one. It lends new meaning to the words, "God is not slack concerning His promise, but one day is with the Lord as a thousand years, and a thousand years as one day." May I say a word even for the much dreaded doctrine of evolution also? Would it not be better to study it before we rave at it? Especially so as if we did study it we might find that it was not necessary to rave at it at all. I am not going to defend the doctrine of evolution now. On the whole I think it likely to be true, at all events with some modifications of detail. But what after all does it amount to? Only to this, that instead of making the universe as it is to-day, God made it in a very elementary form and unfolded it from within instead of shaping it from without. Well, suppose He did, what then? It is only what He does in the case of every living being. Shakespeare or Milton was once a speck of living matter no larger than a drop of dew and grew from that to all the grandeur of genius. Surely that is as full of divine wonder as it would have been to carve a statue full grown and then to warm it into life. A piece of furniture, a book case for instance, is put together in an external way—is it then more wonderful, more divine, than a tree which grows from mystic forces of central life and arrays itself in many forms of changeable beauty. The atheist traces the successive steps by which things grow and then denies divine efficacy. He says, "I know how this was made, therefore God did not make it." I do not see the connection between premise and conclusion. He might as well argue that a house required no architect because it was built by the agency of stone-masons and carpenters. Evolution is unfolding, and nothing can be unfolded but what is there. Nothing can be evolved but what was first involved. If you want to get money out of your purse you must first put it into your purse. Evolution exclude creation? Never. They dwell peacefully side by side. Nay, I should not wonder if some future Paley or Butler should arise who will undertake to demonstrate the divine existence and attributes, taking for his basis the doctrine of development. It would not be the first time that parties have changed places, and that those who were brought to curse the Gospel have ended by blessing it altogether. For the idea of evolution is one of hope. If man has sprung to what he is now through successive races of lower beings, who shall assign limits to his progress? He may one day know with the insight of an archangel and

burn with the devotion of a scruple. Even the visions of the prophets and the mystic splendours of the Apocalypse may grow pale before the magnificence of the destiny that awaits him. The chosen son of God, he may reflect the glories of the Infinite Father with a radiance at whose sight all the stars hide their diminished heads. If so there is nothing incredible in the glowing language of Scripture. The wolf may lie down with the lamb, and the leopard with the kid, and the calf and the young lion and the fating together and a little child may lead them. Men may beat their swords into ploughshares and their spears into pruning hooks and learn war no more. And the dear and tender name of the great Son of God may be the symbol of an everlasting peace and a universal harmony. Even so come Lord Jesus. Bathe the round world in the beauty of thy perfect light and the purity of thine infinite love.

In one other way at least may we hope for progress in theology, namely by a more faithful and scientific study of the text of holy Scripture. There is already great improvement in this. Who does not remember a time when men went to the Bible not so much to ascertain its meaning, as to find weapons with which to contend for their own views. If it be true, as Coleridge and Trench tells us, that words are living powers rather than lifeless signs, and if life implies sensitiveness, it is frightful to think what the words of Scripture must have suffered. The agonies of martyrs on the rack were a pleasant sensation compared to the torture undergone by the sacred Word when a doctrine was to be proved. But we do better now. Of course, the old evil spirit is not completely exorcised yet. But it is nearly so, and soon will be so entirely. Take the famous passage, "God manifest in the flesh," in order to contrast the two methods. The old method said, Christ is God, ergo, this passage must say so; ergo, there must be, and is, a mark in the letter which makes it not omicron but theta, notes (who) but *Ths* (for *Thos*) God. The opponent, of course, could play with the same edged tools. He said, Christ is not properly God; ergo, this passage must not say so; ergo, there is no mark in the letter, and the proper translation is not "God" but "which." But we do not argue in that way now. Dean Alford goes to the MS. itself, touches it with a chemical preparation to make the letters distinct, and examines with a magnifying glass whether as matter of fact the mark in the letter is there or no. He sees that the question is one of fact, and cannot be settled by abstract argument. This is one case, but it illustrates a large number. We used to know that an Anglican commentator would find the dogmas of his Church everywhere in Scripture, and a Presbyterian his, and a Baptist his, and so on round the circle; but now if a man is a competent scholar we buy his commentary fearlessly, and are likely enough to read it through without discovering to what portion of the Church he belongs. Men are trying to ascertain what the Bible says rather than to find their opinions in it. In other words they are applying scientific methods of interpretation to the Scriptures. And as the Scriptures have a meaning and an ascertainable one, the time cannot be far distant when we shall know what Scripture really says, what questions it finally closes and what it leaves open. I believe the result will abate the arrogance of us all. We shall find that two-thirds of all our controversies turn upon points on which the Bible is silent altogether or which it designedly leaves open. But the gain will be great. We shall be nearer to the temper and spirit of Christ. What is essential in the Gospel will be seen as essential, what is indifferent will be known to be indifferent, so that we shall realize the aspiration which is uttered sometimes not very intelligently, "in essentials unity, in non-essentials liberty, in all things charity."

These, then, brethren are some of the advantages which the Congregational churches have in view of the special demands which the necessities of our age are making on the Church of Christ. We have a simple organization, which leaves us free to attend to the weightier questions of thought, while we might, if our denominational structure were more complicated, be wasting our energies on minute points of polity or ritual. We hold to the all-sufficiency of holy Scripture as a judge and source of doctrine—a position which not only permits but compels us to court the fullest and freest investigation of all that we teach. And, thirdly, the whole genius of our history commits us to the hope and expectation of progressive theological knowledge. As Robinson said, "as a part of our Church covenant" to receive light from every quarter of the heavens, yea, to pray and to strive for it.

A great question remains. Can we rise to the duties that call us and the destiny that awaits us? Are we men enough for the day? Can we "stand and cover our stations" in the great conflict between truth and error, between right and wrong? We can, if we are only true to Christ and to one another. It is true that in Canada we are not numerous. But the race is not always to the swift nor the battle to the strong. The six hundred men who charged for the old flag at Balaclava were but a fragment of an army, yet their deed is immortal. It is those who plead for great truths, who hold up the beacon light of mighty principles, on whose brows the laurels of victory shall gather. "Ye have made a beginning," it was said to the Pilgrim Fathers, "the honour shall be yours to the end of the world." Not the quantity, but the quality of what we do will determine our rank in the kingdom of Christ. Can we do what is needed? Yes, if we fulfil the conditions. A word on these, and I close.

The conditions may be put very briefly. We must be one—one in purpose, character, effort.

We must be one in purpose. It is therefore quite right and just that we understand each other as to the great truths which we consider to be included in Christianity. We must

have a certain amount of doctrinal agreement. If not, we are not doing—we are not even trying to do—the same work. We are banded together to make ourselves and others Christians, to get near to Christ, and to bring other men near. We must know in general what we mean by Christianity, and that we may know it we must say it. Unions on merely negative grounds come to nothing. They may do something in opposition, but they are wholly useless for aggression. A Church united on the ground of free inquiry, for example, may debate and discuss within itself, may even attack the positive beliefs of other Churches, but it can do nothing against the world, the flesh, and the devil. Our commission is to speak the truth in love, we must have therefore a positive truth to speak, as well as a spirit of love in which to speak it. It was wise and right therefore to agree, as we did two years ago, on a declaration of principles. It was wise and right, too, to make the principles free and fundamental. Let us be one in purpose and meaning, but let us be as free as we possibly can, consistently with that unity. Not uniformity but unity is what we want. Close no questions but those that Scripture has closed. Affirm no principles but those first truths that lie at the basis of the life in Christ. And, even then, swear to no mere words. No signing of articles or repeating of confessions—only a manly declaration, without entangling casuistries, of the substance of our belief.

Even with such a declaration there will be to some extent differences of interpretation. We all believe in the inspiration of the Scriptures, but not every one attaches exactly the same meaning to the doctrine, though I am persuaded that, with all the utterance of the New Testament fairly gathered, is received not as the word of man, but "as it is in truth, the word of God." We all believe in the doctrine of election, but some may be more and others less confident in the explanations of the idea given by our fathers. We all believe in the fact and in the unutterably terrible character of future punishments, and a majority doubtless regard them as final and unending, but there are some who can assign no limits to the efficacy of Christ's atoning love, and who "faintly trust the larger hope." In the great principles of our belief we are, I am sure, at one—and great principles they are. The boundless perfection of God, the atoning love of Christ, the power and efficacy of the Holy Ghost, the destined triumph of divine grace, and the hope that blooms with immortality. O, brethren, these are glorious beliefs—let them inspire our very souls with an ardent enthusiasm and an exulting faith. Above all let us be strong in the great name of Jesus. Here is the panoply of our power. This has swayed the hearts of men for eighteen centuries and will sway them still. Our honoured brother, Thomas Jones, who has just finished his ministry in Melbourne, Australia, and returned to England, was the other day speaking in London. He said that when he faced a congregation of men and women in the church, it always seemed to him as though they were saying, "Well, little sir, and what have you to say to us on these great themes? How do you any light to throw on the mystery? Any help to give us?" Exactly so. Every earnest man among us must understand the feeling. But, beloved brethren, if we are little the name of Christ is not little. His holy incarnation is not little, His fasting and temptation are not little, His agony and bloody sweat are not little, His precious atoning death is not little, His resurrection and ascension are not little! And if we be rapt by the inspiration of these mighty truths, our littleness will be greated by divine power and our strength will be made perfect in weakness.

Again, we must be one in character. Beloved brethren, we must be good men. We must be men filled with love to God and love to man. We must be men who are willing to live, and if need be to die, for truth and righteousness. O let us not mistake the relative importance of our qualifications. They are all noble and beautiful—learning, eloquence, fervour of utterance, power of popular speech—all are admirable. But one thing is necessary, it is that we be in earnest to become good men ourselves and to make others so. It is not necessary to be learned, but it is to be good. It is not necessary to be eloquent, but it is to be pure in life. It is not necessary to preach to a crowded congregation, but it is essential to set an example of piety and truth to the people of Christ. All other things are means. Goodness, and goodness alone, is the end. The very death of Christ is a means to that—and the powers of the sevenfold Spirit are but instruments in the Divine hand to make us good. If we are to lead our people to a great and noble life we must live nobly and greatly ourselves.

And not only must we live purely ourselves, but we must purify the atmosphere of our denomination. We must keep out of our pulpits the men of low aims, of coarse tastes, of profane and wanton words, and of worldly lives. I speak in a sadness, and I will add, an indignation, for which I have no adequate expression. At this moment our denomination staggers, it reels to its very centre under the blows inflicted upon it by clerical license and recklessness. If we would fill our place and do our work among our sister churches we must change all that. We must refuse to allow our country to be a penal colony to which clerical convicts may be transported, and where they may wander around on a ticket-of-leave. We must sternly frown down and promptly eject from our midst the men whose presence sullies the innocence of our children and withers the white flower of blamelessness which is the sweetest blossom of our domestic life. We must trample with indignant scorn on the most brilliant pulpit talents if they come to us dissociated from a devout heart and a stainless conduct. There is a canker in the midst of us. Evil and sin are done and we pass it by. In this respect I appeal fervently and affectionately to the lay delegates before me. Brethren,

be not so easily taken with a pompous or insinuating manner, or with a fluent tongue. Insist on adequate credentials of high character and proved trustworthiness. Do not elect into your pulpits men whose garments are defiled, and who have fled across the sea to hide the shame of their moral nakedness. I might say that in the long run it will not pay, but even if it did, if it crowded your churches with hearers and filled their coffers with gold till they began to break beneath the pressure, the blessing of God is not on it. "A bishop must be blameless"—it is not my law but the law of Christ.

As for us, my clerical brethren, shall we not resolve to lay hands suddenly on no man? Do we not owe it not only to one another but to Christ, not to act in this matter without consultation with our brethren? Has not harm been already done? May I express the hope that we shall not separate from this Union without earnest and prayerful consideration of what can and ought to be done to clear the contaminated air?

Finally, we must be one in effort. I do not enlarge on that. But let this Union be not only a meeting once a year, let it be a holy and perpetual brotherhood in prayer and labour. I wish there were other and local meetings in the intervals. I wish we helped each other more. I wish we were banded together more closely both to promote good and to resist evil.

May the blessing of God rest on our meeting! May the spirit of truth and love and power dwell in our hearts and speak from our tongues. May the churches that we represent receive anew the inspiration of the Holy Ghost. May they arise and shine because their light is come and the glory of the Lord has arisen upon them.

One word of personal reference. During the year one of our seats of learning has conferred upon me a great honour. I am not so presumptuous as to suppose that it was my personal qualities alone that moved them to render me such a mark of regard. In great part I have to thank you for it my brethren. It is as your chairman and representative that I have been thus distinguished. When therefore my term of office shall have ended, I shall still carry into my more private work the memorials of your love and confidence—which, believe me, I value beyond words. May God make me more worthy of them!

After the chairman's address, the Union Committee submitted the annual report. It recommended a change in the election of chairman. The present beloved and valued chairman, Dr. Stevenson, would by this remain chairman until the close of the current calendar year, and the chairman for 1881 be elected now.

The committee also recommended the issuing of a small tract for the guidance of vacant churches, giving them instructions as to the best manner of procedure in such circumstances. This was needful, as unworthy men were sometimes introduced to pulpits. The difficulty of procuring supplies for the pulpit from week to week, exposes congregations to the temptation of taking up with any one calling himself a minister.

Honorary membership in the Union was to be only on the recommendation of the Membership Committee.

It also recommended the using of a circular letter in the churches; that one day of each session of the Union should be devoted to the various societies of the Denomination, and that the secretaries should arrange together for these meetings. This being the jubilee year of the Congregational Union of England and Wales, it was desirable that we in some way join them and aid in circulating among our churches the publications they propose to issue. The report was accepted and adopted.

On behalf of the Union Committee, Rev. J. Wood proposed Rev. S. N. Jackson, M.D., as chairman of the Union for 1881. Rev. J. B. Silcox thought it would be wise to elect a layman to this position, and proposed George Hague, Esq. This was supported by Mr. H. J. Clarke. The question being raised as to whether Mr. Hague was eligible, not being a member or delegate, the matter was laid over for further consideration.

The Union adjourned for lunch. The ladies of Emmanuel Church had prepared a magnificent spread in the basement, and a happy hour was passed. After-dinner speeches were made by Dr. Stevenson, Dr. Wilkes, J. D. Litch, and H. J. Clarke.

AFTERNOON SESSION.

Applications for membership and letters of dismission were presented and referred to the Membership Committee. A letter of invitation to the rooms of the Mechanics' Institute was read, also one from Principal Dawson, inviting the members to McGill University museum and grounds.

The nomination of George Hague, Esq., as chairman, was withdrawn, he not being a member of the Union, and on motion the Rev. Dr. Jackson was unanimously elected.

A hearty vote of thanks was presented to Rev. Dr. Stevenson for his very able address. He was requested to allow the editor of the "Year Book" to publish it. Several also requested that it be printed in pamphlet form for wide distribution.

The Rev. Drs. Wilkes, Duff, and Prof. Cornish were delegated to represent this Union at the Jubilee of the Congregational Union of England and Wales.

Revs. Dr. Duff and R. K. Black were appointed as a delegation to convey the fraternal greetings of the Union to the General Assembly of the Presbyterian Church now in session in the city.

THE SUNDAY SCHOOL.

Rev. J. B. Silcox read a paper on "The present aspect of Sunday school work and its demands." He said—The most hopeful aspect of Sunday school work to-day was the fact that the Church was beginning to realize the importance of young life. In the conquest of this world to Christ, the Christian teacher has a work as well as the preacher. Missionaries are learning that to overthrow heathenism they must gather the children and youth into Christian schools.

The Sunday school demands to be recognized as a part of the divinely ordained Church of Christ. It is not a human institution but is coeval with the Church of God. The Jewish Church included the school. They had a regular teaching service which corresponds with our school. The early Christian Church took special care to instruct the young in the doctrines and ethics of the Gospel. The command "Go . . . teach" is as obligatory on the Church as the command "Go . . . preach." The school demands a fair share of the funds of the Church. It demands the best talent of the Church as officers and teachers. The Church should exercise the greatest care in the selection of teachers. The school demands the pastor of the church. He should give special attention to this department of church work. He should assist in the selection and training of teachers. Teachers' meetings should be held weekly, and these should be under the supervision of the pastor. He should also assist in the selection of the literature. The Church can best oppose sceptical and pernicious literature by filling the Sunday school libraries with good books and circulating good papers. He closed by recommending the holding of an annual Sunday school meeting in connection with the Union, and also the appointment of a special committee to inquire into the condition of our schools, which should report to the Union.

The paper was followed by an animated discussion.

Rev. D. McGregor heartily supported the holding of the Sunday School Institute yearly in connection with the Union. He thought our churches should give this subject more study.

Rev. R. Brown agreed as to the Institute. He had lately taken increased and special interest in his Sunday school, and found it good for himself. It helped him in the regular work of the ministry. There was need of enlisting the active co-operation of the parents.

Rev. W. H. Allworth was a fast friend of Sunday schools, but he did not think they required the special attention of this Union. The subject was ridden to death. He had tried to hold a teachers' meeting, but the teachers would not come out.

Rev. Prof. Cornish agreed with the paper, that the Church was responsible for the religious education of the young, and that the school was a part of the Church. The Church should instruct the young in Bible truth, but he thought they were not doing it. He feared there was too much routine work in the schools. He did not favour the International Series of Lessons.

Rev. R. W. Wallace, B.D., thought the paper read lacked originality. He had heard it all before, many times. There was no need whatever of Sunday School Institutes.

Mr. H. J. Clarke, superintendent of the Northern Church Sunday School, Toronto, thought there was

need of old truths being restated and enforced. He was in favour of such meetings, and felt it desirable to hold a monthly prayer-meeting of the church for special prayer for the young of the church. As a superintendent he felt the need of something being done to interest ministers in the Sunday school.

Mr. W. H. Cox, of Burford, as a superintendent, fully agreed with the paper. He thought the subject worthy of the attention of the Union.

On motion of Rev. R. Mackay, it was resolved to hold a Sunday School Institute annually in connection with the Union.

On motion of Dr. Jackson, it was resolved that the thanks of this Union be presented to Rev. J. B. Silcox for his excellent paper on Sunday school work, and that the Union expresses its warmest interest in the Raikes Centenary Celebration, and trusts that it will impart a new impetus to the work in all parts of the world, and also that this Union requests H. J. Clark, Esq., to represent it at the said celebration, and to wish all our fellow workers God speed in this important department of Christian work.

"THE CANADIAN INDEPENDENT."

Mr. A. Christie, business manager, gave a financial statement of the CANADIAN INDEPENDENT. There was an urgent necessity for more stock. It was also desirable that some one in each church should take the matter up and get new subscribers.

Mr. H. J. Clark said he had taken the duties of editor at the urgent request of the Directors. He was more and more convinced that our churches needed the INDEPENDENT. He offered to be one of fifty to give ten dollars per year towards increasing its stock. Several others volunteered to join the fifty.

Rev. Dr. Wilkes rejoiced that the paper was so ably conducted. It was a credit to the denomination. Rev. Prof. Cornish and Dr. Stevenson spoke in highest terms of the paper. It should be in the home of every family in our churches.

On motion it was resolved, "That this Union expresses its sense of the importance to our denomination of the CANADIAN INDEPENDENT; urges upon our churches and members to subscribe \$1,000, to be issued as further shares in order to give a fair working capital to the CANADIAN INDEPENDENT; further that we express our great satisfaction at its conduct under the able editorship of Mr. H. J. Clark, and our thanks to him for his free services so generously rendered."

The Revs. J. B. Silcox and R. W. Wallace, B.D., and Messrs. James Smith and A. Christie, were appointed a committee to canvass for a guarantee fund of \$1,000 for the CANADIAN INDEPENDENT.

Rev. John Wood, in the absence of Rev. W. H. Warriner, B.A., read the annual statistical report. It showed improvement all along the line. There were upwards of 500 additions to the membership of the churches. The financial increase over last year was \$17,022. There had been raised for local church objects during the year, \$77,644; denominational objects, \$4,678; foreign missions, \$1,246.

A resolution of sympathy with the family of Rev. J. L. Forster in their bereavement was passed by the Union rising and engaging in prayer led by Rev. Prof. Fenwick.

THE EVENING SESSION

Was wholly devoted to Missions, with Charles Whitlaw, Esq., of Paris, Ont., in the chair. The hymn,

"Great God, the nations of the earth
Are by creation thine,"

was sung, and the Rev. John Fraser, of Vermont, led in prayer.

The venerable Secretary-Treasurer, Rev. Dr. Wilkes, read the annual report of the Home Missionary Society. The outlook to-day was more hopeful than last year. The indebtedness of the Society had been wiped out during the year, and the grants adjusted to the income. Reference was made to the work begun in Winnipeg by Rev. W. Ewing, B.A., and also to Rev. John Brown, who has just gone there. The receipts of the year exceeded those of last.

The Chairman pleaded for a permanent addition to the funds of the Society.

Rev. H. D. Hunter, of Newmarket, was the first

speaker. In an eloquent address he emphasized the fact that the Church ceases to be Christian when it ceases to be missionary. We need hearty, simple, faithful prayer, but work must follow. We are individually responsible to God for this work. There is need of a fuller consecration of our wealth to God. If we double our devotion, God will double our blessings.

Rev. W. Ewing, B.A., of Winnipeg, was the next speaker. He spoke of the great resources of Manitoba and the North-West. They contain, he said, more arable land than all the rest of the Dominion combined. The rivers are filled with fish and the mines with ore. The opening of the West is essential to the growth of the Dominion. The fertile valleys of Manitoba are being rapidly peopled. These valleys will be the greatest fields of the world. He was gratified he had gone there, and gave many interesting incidents of mission work. He pleaded that we take that land for Christ.

Rev. W. W. Smith spoke on behalf of the Congregational Indian Missionary Society. Christians owe a duty to the Indian. He was pleased to think of himself as one of the fathers of this work. It seemed small now, but it would look more important a hundred years hence. John Eliot's work and David Brainerd's work were no doubt sneered at in their day by money-making colonists. But they seem great now. The Indians, though fond of forms and ceremonies, a tendency that has to be watched, are often most whole-souled converts, and take very naturally to the Congregational mode of Church government, never begrudging even a whole day to a conference over Church affairs. The native pastor at Saugeen, and Miss Baylis, north of Georgian Bay, have each done a fine work. The Society was ready to push out to the West as soon as funds were furnished by the friends of missions.

The Rev. Duncan McGregor, M.A., briefly advocated the claims of the Labrador Mission. A coast of ninety miles frequented by sailors depended wholly upon this mission. The cost was about \$1,000 annually.

The Rev. W. H. Heu de Bourck pleaded for more faith in God. He spoke of Congregational churches as giving woman her proper place, and though he could not help blaming Adam the First, he rejoiced in the second Adam, who came to save him and teach him his love. It is not only necessary to know what God has done for us, we must know what we have to do for God and man.

A collection was taken up, and the meeting closed with the benediction.

FRIDAY, JUNE 11TH.

The first hour of the morning session was occupied in devotional exercises, conducted by Rev. William Hay.

PROVIDENT FUND SOCIETY.

Mr. C. R. Black presented the annual report of the Provident Fund Society, which showed that the Society was in a healthy financial condition.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

Mr. George Fenwick, of Kingston, having been called to the chair, Rev. Prof. Cornish, Secretary of the Congregational College, presented the annual report. By reason of the gift of Mr. W. C. Smilie, of New York, of five thousand dollars, and of Mr. Joseph Jackson, Montreal, of four thousand, the endowment fund of twenty thousand dollars is now perfected. Mr. Robert Anderson had given exhibitions of \$50, \$30 and \$20 to be competed for by the students.

The Treasurer's statement showed receipts, \$4,033.09, disbursements, \$4,380.92; balance due the Treasurer, \$347.83.

It was moved by Rev. W. H. Allworth, seconded by Rev. J. B. Silcox, and resolved, "That the report of the Board of Directors be received and adopted, and that the action of the board in all and several of the matters appertaining to the Endowment Fund be and hereby is sustained."

The Rev. Prof. Fenwick, in reference to that part

of the Report which spoke of several students having withdrawn from the College, wished it to be known that the Faculty courted the fullest investigation as to the causes.

Rev. H. Pedley, B.A., was of opinion that more attention should be given to Biblical exegesis. Our great classic is the New Testament and it should be more diligently studied.

Rev. R. K. Black thought that simultaneous study in McGill University and in theology required more strength than ordinary minds had.

Rev. Dr. Stevenson contended that better preparation for college was necessary. He would advise more time to the study of theology.

Mr. Geo. Hague spoke as a layman. He recommended strengthening the college yet more and more financially, and raising the standard. He favoured the plan of insisting on every student taking a full university course before he began to study theology.

Rev. W. H. Allworth contended that there was a work and a place for men in this country who had not a university course. Men of spiritual power and Christian character might accomplish much for Christ.

Rev. J. Burton, B.A., favoured a higher standard.

Mr. Henry Lyman thought that the religious fervour of students cooled down by over-devotion to secular study.

The discussion was continued by the Rev. Dr. Duff, the Revs. R. Brown, A. O. Cossar, and E. D. Silcox.

The second resolution, moved by the Rev. W. Hay, was, "That this meeting has heard with gratification the report now presented of the completion of the Endowment Fund of \$20,000 in aid of the establishment of the Professorship of Theology, and records its warm appreciation of the liberality of those friends, both in this country and elsewhere, who have contributed thereto. It further tenders to the Rev. Dr. Wilkes and Dr. Cornish its cordial thanks for their unremitting care and exertions on behalf of the Fund, from the time of its inception until now."

Mr. Hay, in moving this vote of thanks, referred to the influence this College had excited in securing civil and religious liberty for Upper Canada in years gone by. In that struggle Congregational ministers, to a man, stood for liberty. In referring to his *alma mater*, he said that Rev. Dr. Geikie, author of "The Life of Christ," was a classmate with him in this College.

Moved by Rev. Dr. Jackson, seconded by Rev. R. Brown, and resolved "That this Corporation records its lively sense of the valuable service so cheerfully rendered to the College by Zion Church in providing, free of charge, accommodation for lecture room and library; and tenders to the church its hearty thanks for this generous and long-continued kindness."

It was moved by Rev. John Wood, seconded by Rev. H. Pedley, and resolved: "That this Corporation once more acknowledges with gratitude the deep obligation under which the College is placed by the continued liberality of the Colonial Missionary Society. It also cordially thanks Mr. Robt. Anderson for the thoughtful kindness he has displayed in the interests of the students by offering for competition the exhibitions now reported."

A new Board of Directors was then elected, of which the Rev. J. F. Stevenson, D.D., is Chairman.

LUNCH.

The members sat down to another excellent lunch provided for them in the basement by the ladies of Emmanuel Church.

Rev. Dr. Wilkes introduced the after-dinner speakers. Rev. J. Fraser, of Vermont, rejoiced in being with his loving old friends once more. Rev. B. B. Sherman, B.D., was introduced as the associated pastor of Sherbrooke church, which church has had only two pastors in forty years. Rev. Jas. Roy liked the frankness and humour of the meetings. Rev. J. Burton and A. E. Kinmonth also briefly addressed the gathering. As an indication of the hospitality of the ladies, we give the Friday Dinner Bill of Fare: Roast, beef, lamb, veal, *beef*, ham, tongue, veal pie, beef steak pie, *Sauces*, lettuce, potato, *Dessert*, Pie apple, mince, custard, lemon and rhubarb cake, oranges, lemonade, ginger ale, tea, coffee, red-water. Harriet Beecher Stowe has one of her characters to say that

"delegates eats powerful." Observation confirms that statement.

The Union met after lunch.

FREEDOM AND FELLOWSHIP.

The following resolutions were adopted by the Union.

1. That while the Union desires to emphasize the fact that under the Constitution of Christ each local Congregational church is complete in itself, and should fully use its freedom of self government according to divine law, nevertheless, as each church forms a part of a confederacy of churches of the one denomination and a portion of the visible kingdom of Christ or the one body catholic, we therefore would earnestly urge our ministers and churches to give faithful attention and practical application to the following recommendations.

(1) That while they should seek to cultivate fellowship between the Evangelical Churches of Christ, it should be a special aim and effort to do so among those of our faith and order.

(2) That in the exercise of self-government each church should ever keep in mind its relationship to sister churches, and the fact that no church can live only to itself, and in all its affairs of administration should seek the glory of God and the general good of the whole family of churches.

(3) That in all important matters of church action which naturally have an influence on the denomination at large, while the church has full authority to deal with them, it should be constantly borne in mind that the interests of Christian fellowship, and the good of God's kingdom, call for mutual counsel and support from surrounding sister churches, and should be freely and frankly sought.

(4) That especially in the formation of new churches, the disbanding of a church, in the reception of ministers from other countries or from other denominations in this country, and in the ordination of ministers and evangelists, advice should be sought from a Council composed of pastors and delegates from surrounding sister churches.

(5) That aside from the higher grounds of the fellowship of the churches, and their mutual obligations to Christ, the Divine Head of the Church, it should be remembered that the denomination at large has vested interests in the churches through the help afforded them hitherto or now by our denominational institutions, such as the missionary societies and the College, and cannot in honour ignore the obligation this rightfully involves of seeking in all things to maintain the harmony and interests of all; also that in like manner the churches have a general claim upon the sympathies and co-operation of the ministers they have assisted to educate for their work which none can honourably overlook.

(6) That it should be borne in mind that organized Congregationalism has no necessary tendency to subvert the principles of our denomination, but is the intelligent union and mutual co-operation of the churches for closer fellowship and the fulfilment of more efficient work for Christ, without the least infringement upon the freedom or rights of the local churches.

A MANUAL.

11. It was also resolved that a Congregational manual be published, and that Revs. Dr. Wilkes, Stevenson, Jackson, and J. Wood prepare it.

DELEGATES FROM THE ASSEMBLY.

A deputation from the Canada Presbyterian General Assembly Rev. T. McPherson and Rev. J. Laing--brought the Assembly's Christian greetings to the Union. The Rev. Mr. McPherson made a happy speech on the words of Abraham to Lot: "Let there be no strife I pray thee between my herdsmen and thine." The Rev. Mr. Laing had been in early days under Congregational influence in Danville, and he remembered those early days with great delight. He thought that there should be a closing up of ranks of all the churches when such questions as these are asked in the community, "Is there a God? Is there a revelation? Is there regeneration?" He did not think there would be a fusion of Churches, but there

should be more co-operation among them. Said Mr. Laing, "We should not only cultivate friendliness in our assemblies, but also in the localities where we labour side by side. It is a pity that one Church should weaken the hands of another when there is so much to overtake."

The addresses were applauded. They were responded to by the Rev. Dr. Stevenson.

NEW MEMBERS.

The following persons were received into the membership of the Union: Revs. John Burton, B.A., James Roy, M.A., B. B. Sherman, M.A., B.D., W. H. Heu de Bourck, J. C. Wright, J. L. Litch, A. E. Kinmonth, W. J. Cuthbertson, D. McKinnon, F. Wrigley, D. McGregor, M.A., W. Wetherall.

The church at Waterville, P.Q., was also received into the Union.

INDIAN MISSIONARY SOCIETY.

The nineteenth annual meeting of the Congregational Indian Missionary Society was then held, with Rev. H. D. Powis in the chair.

The Secretary, Rev. Jas. Howell, read the annual report, shewing the progress of the work done by this Society among the Indians.

The report referred to the fact that Miss Baylis and Mr. Walker had been labouring during the year with considerable success. A Mr. Nichol, of Elora, is to enter upon an engagement in July for a year, and promises to be a useful worker. The field is continually widening out, and the question arises as to whether the Indians of the North-west should be considered as claimants upon the consideration of this Society. Mr. Walker has translated about fifty hymns into the Ojibway language. The bell which was sent up last year has been broken, it is supposed by an enemy's hand, and as the Indians have no watches and need the bell to know when the hours for church or school arrive, it is hoped that some one will send them up such a useful appendage to the mission.

The receipts of the Society had been as follows: Balance in hand, \$159.37; subscriptions, \$1,945.94. Total, \$2,105.31. Expenses, \$1,873.87. Balance in hand at present, \$231.44.

UNWORTHY MINISTERS.

It was moved by Rev. R. W. Wallace, B.D., seconded by Rev. W. H. Allworth, and unanimously resolved:

"That whereas some of the churches of our denomination in Canada during the past year were seriously through the action of unworthy men who have, under pretence of genius, been called to the pastorate of these churches, while subsequent revelations have shewn them to be wolves in sheep's clothing, and whereas though no Congregational minister is responsible for the misdeeds of another, and no Congregational church is responsible for the errors of another, yet in public estimation the stigma upon one erring minister or church is visited in some measure upon all, and our principles are blamed for the wrong-doing of the individual, all the members suffering in the suffering of the one member. Therefore, be it resolved that the ministers and delegates assembled in Union would respectfully urge upon the Congregational churches in Canada the propriety and need of the strictest caution in summoning men to the pastorate over them, and of avoiding men who cannot furnish papers of good standing, or are unwilling to be ordained or installed by the brethren whom the church may summon for the purpose, and that, inasmuch as evidences of godliness and manliness are essential to the success of any minister or the church under his leadership, there should be no undue haste in calling a pastor, but that time should be allowed for the fullest investigation before entering upon so solemn and important an engagement as that between the church and a minister."

SOCIAL MEETING.

A very animated and delightful scene was presented by the social gathering, held in the basement of the church in the evening. The utmost cordiality seemed to prevail everywhere. Old friends greeted one another again, and new friendships were readily formed. The floral and other decorations which the skilful

fingers of the ladies had arranged in such profusion contributed very much to the cheerfulness and brightness of the occasion. Not satisfied with the liberal repast which they provided at noon of the last two days, the generous and unwearying efforts of the ladies culminated in their inviting their guests of the evening to partake of a rich variety of tempting refreshments, consisting of tea and coffee, cakes, lemonade and ice-cream. The social element was never before so largely drawn upon and ministered to as it has been during this meeting of the Union. The highest praise is due to those who have been so lavish of their time and thought and labour in the endeavour to make this meeting of the Union one to be long remembered with delight.

SATURDAY, JUNE 12TH.

Rev. J. Salmon, B.A., conducted the devotional exercises from 9 to 10.

UNION COMMITTEE.

The following were appointed on the Union Committee for 1881:—Revs. H. D. Powis, J. Burton, J. B. Silcox, W. H. Warriner, Joseph Griffith, E. D. Silcox, H. D. Hunter, R. Hay, Drs. S. N. Jackson, D. Stevenson, and Messrs. D. Higgins, H. J. Clarke, J. Smith, D. Williams, R. Flint, W. Freeland, Thomas Parker and J. Barber.

NEXT MEETING PLACE.

The Union resolved to accept the invitation of Zion Church, Toronto, to meet there next year.

Rev. D. McGregor, brought forward a resolution having for its object the strengthening of the different enterprises of the Church and the formation of a Ladies' Missionary Society in connection with our churches. It was referred to the Business Committee.

THE PASTORAL.

Rev. Dr. Stevenson and John Wood were appointed a committee to prepare a pastoral letter to be addressed to all the churches in connection with the Union, and the Rev. Drs. Wilkes and Stevenson to prepare a manual for the use of ministers.

PAPERS FOR NEXT YEAR.

The following were requested to prepare papers for next year:—Mr. H. J. Clark, subject, "Sunday School and Church;" Rev. John Burton, B.A., "Church Finance and Benevolence;" Rev. James Roy, M.A., "The Mission of the Church." The Rev. J. L. Forster, of Calvary Church, Montreal, was appointed to preach the annual sermon. Rev. Wm. Manchee asked for and received a letter of dismissal. Rev. E. Ireland's application for a similar letter was laid over for one year.

WILKES JUBILEE FUND.

Rev. Professor Cornish brought forward the Wilkes Jubilee fund. The intent was to present Dr. Wilkes, who for over forty years had been the honoured pastor of Zion Church, Montreal, with a substantial expression of the Church's esteem for him as a Christian man and minister. Over three thousand dollars had already been subscribed, and he (Prof. Cornish) was certain that a still larger amount would be raised if the matter were brought to the attention of all our churches. Members in Emmanuel Church had contributed about twelve hundred dollars to this fund.

Dr. Jackson spoke on the subject. He was sure that all the churches were in hearty sympathy with this movement; and, on motion, it was recommended that the Committee appoint some one to visit the churches in behalf of this fund.

REV. R. MACKAY.

The Union, by a resolution, expressed its joy to know that Rev. R. Mackay would continue his work as an evangelist among our churches. His ministry had been blessed in the conversion of many to Christ. He has the confidence and affection of all his brethren.

CHURCH BUILDING SOCIETY.

The Rev. R. W. Wallace, B.D., read a paper advocating the formation of a "Congregational Church Building Society." The American Congregationalists by a similar society had aided in the erection of three

hundred churches last year. The English Congregationalists have more than one such society, and by this agency are building churches all over the country. He felt the time had arrived for such a society here.

This paper, together with a previous resolution on the same subject introduced by Revs. J. Burton and S. N. Jackson, called forth a lengthened and earnest discussion.

Dr. Wilkes favoured the formation of such a society. The Congregational Chapel Building Society in London had now a capital of about a quarter of a million dollars. He believed they intended to extend their operations to the colonies. J. Crossley, Esq., had years ago lent Zion Church, Toronto, \$5,000, without interest. It was returned to him sooner than the bonds called for. To get help we must first help ourselves.

Rev. J. Burton urged the immediate formation of this society. We must build securely, observing the "pay as you go" plan. He was convinced of the necessity of applying to the English Society for assistance.

Rev. Dr. Jackson favoured the formation of an auxiliary to the English Chapel Building Society. We need a loan from the old country in order to begin at once.

Rev. W. H. A. Claris visited England two years ago, and was convinced that England would assist in establishing a Chapel Building Society here.

Mr. R. McLachlan (Montreal) was persuaded that we must start ourselves in this matter. No one will start for us.

Several others took part in the discussion, when a Toronto delegate, Mr. James Smith, volunteered to be one of one hundred to give \$50 each to start the Society. The matter was referred to the Business Committee, who at a subsequent period reported, when it was resolved that the thanks of the Union be tendered to Rev. R. W. Wallace, B.D., for his able and practical paper on church building extension, and that an effort be made at once to raise \$10,000 as a nucleus to a church building fund; and further, that steps be taken to ascertain if the English trustees will agree to the formation of an auxiliary according to the proposal already before the Union.

The following gentlemen were appointed as a committee: Revs. J. Burton, S. N. Jackson, Dr. Stevenson, R. W. Wallace, and Messrs. Geo. Hague, G. S. Fenwick, H. J. Clark, Henry Lyman, James Smith, and Chas. Whitlaw.

VACANT CHURCHES.

Rev. Dr. Wilkes read a paper treating on the subject of how a church desiring a pastor should proceed to elect one. He strongly urged that churches should carefully inquire into the character of the applicant. Neighbouring churches and pastors should be consulted with and invited to sit as a council in the installation of the pastor elect.

Professor Cornish thought such a tract extremely desirable.

Rev. E. C. W. McColl thought the council called to install a pastor should meet some time before the day appointed in order that they might have time to make all needful investigations.

Rev. Dr. Jackson suggested a central bureau to which pastorless churches and churchless pastors could communicate. In this way both parties could obtain needed information.

Dr. Stevenson favoured this. He thought it would make a church more careful in selecting a minister if they knew that they were to bring him and his credentials before a council.

A HALF HOLIDAY.

The Union was dismissed at noon to allow members an afternoon of freedom from ecclesiastical toil. Some took the Mountain Park drive, some others a ride down the St. Lawrence, or visited places of interest in the city. At four p.m. a large number of ministers and delegates with friends in the city gathered to the garden party given by Mr. and Mrs. Geo. Hague. Everything was done for the comfort and enjoyment of the guests. A band from the city gave the best of music. After sunset the guests gathered in the house

and enjoyed tea, cake, ice cream, etc. After some happy speeches the meeting broke up. In the evening the alumni gathered at the house of Dr. Stevenson, and spent a pleasant time in reviewing college days.

UNION SUNDAY.

In Emmanuel Church the Rev. G. M. Grant, D.D., preached in the morning from the text, "Love not the world." In the afternoon the Sunday school was addressed by Revs. B. B. Sherman, B.D., J. B. Silcox and W. W. Smith. In the evening Rev. R. W. Wallace, B.D., preached the second Union sermon from 1 Cor. ii 3, 4. The Church, he said, was to be honoured in her attachments to Christ. The ministry was to keep the gaze of man continually fixed on Christ. When the apostles were launched out in the world to do Christ's work, they were not to disseminate their own opinions but the truths which originated in Christ. The Church must not go before Christ, nor behind. It must not be broader or narrower than Christ. The necessity of the age was a closer walk with God on the part of Christians. At the close of the service the Lord's supper was observed. A large number of the members of the Union with members of the various Congregational churches joined in this communion service.

OTHER CHURCHES.

In Zion Church Rev. J. B. Silcox preached in the morning, and in the evening the pastor, Rev. A. J. Bray, preached. His subject was "Paradise Lost." A goodly number of ministers and delegates were present to hear Mr. Bray. In Wesley Congregational Church Revs. H. Pedley, B.A., and J. Burton, B.A., preached. In Calvary Church E. C. W. McColl, M.A., and J. B. Silcox preached. The Sunday school of this church was addressed by Rev. W. W. Smith, B. W. Day, H. D. Hunter, and B. W. Robertson. This church under the pastorate of Rev. J. L. Foister is making steady and healthy progress. In Inspector street Church Revs. J. Salmon, B.A., and R. Mackay preached. The pastor, Rev. A. McFadyen, welcomed a large number of converts to the membership in the evening. This church has been blessed with a revival.

MONDAY, JUNE 14TH.

After devotional exercises, from 9 to 10 a.m., conducted by Rev. H. Pedley, B.A., an application for membership, to the Union, was made by the Congregational Church in Winnipeg, but as the Union only embraces churches in Ontario and Quebec, it was regretted that their application could not be received at present.

Rev. J. A. Burton, M.A., gave notice of a motion that he would move at the next meeting of the Union, that such a change in the constitution should be made as to admit such churches as Winnipeg.

Rev. D. McGregor recommended the appointment of some one in each district to canvass for and advocate the claims of the Church's different institutions.

It was resolved, on motion of the Nomination Committee, that the thanks of the Union be tendered to the Rev. W. H. Warriner, B.A., for his valuable services as Statistical Secretary, and that he be requested to continue his work, and to Rev. John Wood for his services as Secretary of the Union, and that he be again appointed to that position.

LADIES' MISSION.

It was resolved that the resolution introduced by Rev. Mr. McGregor relating to the formation of a Ladies' Missionary Society, be referred to the Union Committee to report next year, and if thought expedient, to summon a meeting of ladies for the formation of such an auxiliary.

THE TEMPERANCE QUESTION.

Rev. R. W. Wallace moved, seconded by Rev. J. Wood, "That this Union reaffirm its former position in regard to the practical question of total abstinence from intoxicants, and hopes that all the churches of our order will throw their strongest influences on the side of those who are labouring for the removal of the traffic in strong drink, and that this Union rejoices in the fact that the Scott Act has been declared constitutional by the Supreme Court, and has been saved

by the action of the Senate from practical destruction, and as the present year may see this Act submitted in many of the counties of our Province, the Union hopes that the Congregational churches will not be behind in the fight against intemperance, which is certainly coming."

This motion was carried, and the Union adjourned for the Home Missionary Society.

MANITOBA MISSIONS.

On motion, it was resolved that a special committee be appointed to take charge of the Manitoba mission, and that it be authorized to make no grants of moneys for the work there beyond those amounts specially contributed by the Colonial Missionary Society, by churches, or by individuals, for the purpose of missions in Manitoba and the North-West, the following gentlemen to form such a Committee: Rev. J. L. Forster (Secretary), Revs. Dr. Stevenson, Prof. Fenwick, A. M. McFadyen, Messrs. George Hague, T. Robertson, J. R. Dougall, H. Saunders, and C. Cushing.

Several resolutions were then passed concerning the sale of certain church buildings not now occupied by churches.

MISSION OPERATIONS.

Rev. W. H. Allworth read a paper on the re-adjustment of our present missionary operations. He feared that the interest in home missions had greatly decreased. There were many towns in Ontario where no church of our faith has been established. The question he would ask was—Is our present plan satisfactory? The great Manitoulin Islands, Muskoka and other places need the Gospel. He submitted that each district take full charge of their section. He would advise the individualizing of this work. Each church should know to which church its funds are applied, and what that mission is doing. No new mission should be undertaken without careful preparation; churches would in this way be stimulated to speedy self-support.

Rev. Dr. Wilkes thought there was need of a more local interest being encouraged; the largeness of our fields prevents this somewhat. In England counties had the work in their hands, but it was found to be defective in that weak counties were kept weaker from want of outside help. They are now adopting an organization similar to our own. In the four districts of Ontario and Quebec the amounts raised and expended were about equal. The districts need to be better worked.

Dr. Stevenson did not think the localizing of effort would increase enthusiasm. Home missionary work could never excite much enthusiasm. The helping of small churches and weak churches does not create enthusiasm. We must have a great self respect and be confident of success. Christ has made the Congregational churches very useful in the past, and we have a great future if we are willing to enter it. We should not rashly start a Congregational church, but when it is started let us stand by it, and make it good, healthy, and strong.

Rev. J. Burton thought it a great pity to separate our interests. Congregationalists have had much of the apologetic in their tone. We need to cultivate a missionary spirit. Every pastor, every church should take the work to heart. Every church should be visited and these matters freshly discussed before the people.

Prof. Cornish urged that some one be appointed in every church to take this matter of collection to heart, and see that every one be visited.

Rev. H. Pedley said that every one in his congregation had the opportunity of giving, and the poor should not be passed by, we want the small gifts of the many.

Rev. M. S. Gray gave some very interesting incidents concerning missionary work. He had laboured hard in the past, and was willing to labour in the future.

In the afternoon various societies held meetings, and committees met and finished their several duties.

Revs. Dr. Stevenson, W. H. Allworth, J. Burton, B.A., and W. H. A. Clary were appointed delegates to the National Council of Congregational Churches to be held at St. Louis, Mo.

Rev. J. Wood was appointed to present the annual Sunday morning sermon in June next.

The Finance Committee reported that four dollars be deducted from each delegate's expenses to the Union.

Application was made to the chairman of the Union to sign a document praying for a commutation of the sentence pronounced upon Robert De Coursier, to be hanged on Wednesday next, to imprisonment for life. The chairman consulted the Union as to what was his duty. There was at once a prompt reply, "Don't sign it; let the law take its course." It was not signed.

The General Missionary Committee met at five p.m. The business transacted was the appointing of a committee to make an application to our Parliaments for a law to enable us to sell our disused church property not held under the new forms of church deeds. The Revs. J. L. Forster and Samuel Cushing, LL.D., advocate, newly appointed for Quebec, and Revs. H. D. Powis and J. Burton, newly appointed for Ontario. It was moved and carried that the proceeds of such sale be put into the fund now accruing for a chapel building fund.

The advisability of establishing a Congregational Church on St. Joseph's Island was discussed, but the matter was referred to the Western District.

The committee chosen to look after the Manitoba Mission met at 5.30 p.m. Rev. J. B. Silcox was requested to visit Winnipeg during the absence of Rev. W. Ewing.

CLOSING MEETING.

Dr. Stevenson occupied the chair. Rev. J. Wood led in prayer.

"FREE THOUGHT."

Rev. Hugh Pedley, B.A., addressed the meeting on the free thought of the age, its advantages and its disadvantages. Christianity to-day has a firmer hold on the world than ever before; yet the fact is the people are thinking, and rationalism is spreading everywhere. He quoted Goldwin Smith that a religious collapse was imminent. Gregg's "Creed of Christendom" is being read everywhere. There are sceptical men going through the land lecturing in halls to men on rationalism. The common people are becoming acquainted with free thought. It is a necessity that our ministers should be able to meet these doubts and lead men to think *truly* as well as freely. Our theological colleges should train men to understand and guide free thought. He would have these works of rationalism read and studied by every theological student. The physician of souls should know the diseases of the soul. He rejoiced that he was a Congregational minister, for he stood unfettered, and could be the master not the slave of the free thought of the age.

Rev. James Roy, M.A., was the next speaker. He spoke on "The Reasonableness of Faith." He defined faith to be a conviction of the reality of things not seen and not demonstrated. It is common to confound faith and knowledge. It is reasonable to base our conduct on a strong conviction of things not seen. The pyramids of Egypt rest upon the axioms of mathematics and these axioms cannot be demonstrated. They are self-evident. The best progress of the world is based on faith in the unseen. Christianity in its fundamental principles has never yet been shaken one iota. He had been reading Haeckel, but was convinced that evolution would never destroy men's faith in the personality of God. Christianity has endured the keenest criticism, and through the ages it endures the same. The fact that other religions taught and enforced truths which are associated with Christianity confirms our faith in its divine origin. Personal experience of the blessing of our Gospel is the highest proof of its divine origin and the best reason for putting faith in the Lord Jesus Christ. A chemist could analyze sugar and shew that it produced a sensation of sweetness to the taste, but there was an easier and better way of finding that out, viz., by tasting it. So it was with the atonement of Christ, no one could know it until he knew it experimentally. "Taste and see that the Lord is good." Our religion is being tested to-day very severely, but he was sure

we shall come out stronger and firmer in our belief in the great truth of God's Word. Not everything calls itself Christianity will endure, but the Christianity that Christ taught, and that Paul preached and lived—this will endure forever and forever. Christianity is the truth and power of God, and it is wisdom to accept it and live it.

George Hague, Esq., was the last speaker. He advocated the claims of the CANADIAN INDEPENDENT. The paper, he said, was steadily growing in the estimation of the people. We must have a denominational paper, and it is the duty of every one to heartily support it. Although the paper was not large in size it was good in quality, and should be in every family of the denomination. There was an urgent necessity that more stock should be subscribed, so that the Directors may have a sufficiently large working capital.

CLOSING BUSINESS.

Votes of thanks were passed to the pastor and members of Emmanuel Church and others who had given such Christian hospitality to the Union members, and after singing a hymn, the benediction was pronounced by the Rev. Dr. Stevenson, and the Union dismissed, to meet in Zion Church, Toronto, in 1881.

THE

CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JUNE 17th, 1880.

THE BOND STREET CHURCH.

WE expressed a hope at the close of our article a fortnight ago on "The Bond Street Investigation" that its lessons might not be lost on pastor and people, and that out of the storm just passed a time of peace and purity might come. THE INDEPENDENT containing that article was not in the hands of country subscribers when a new scandal arose, so exact in its details, supported by testimony so reliable, and by admissions so damaging that the church was driven to take decisive action, and at a special meeting a week ago decided by a large majority to accept Mr. Handford's resignation, the minority desiring, not his continuance in the pastorate, but that he should be "dismissed," which is, we suppose, another name for expulsion.

Such is the sad ending of what might have been a career of usefulness and blessedness. With a fatuity which was surely insanity, Mr. Handford was no sooner acquitted of the charges against him and had been welcomed back to his pulpit with an enthusiasm that was, at any rate in its demonstration, bordering on the indecorous, than he rushed into company and practices which had so nearly proved fatal to his reputation immediately before; and the friends who would have saved him, as one of the warmest and most untiring of them said to us, were compelled to let him go.

In the presence of this great calamity, for calamity it is, it would ill become us to utter words other than of sympathy for the church and sorrow for the man. These are our feelings. Of Mr. Handford we can hardly hope that his future may be different to the past. All the warnings that he has received appear to have been in vain. The grace of God is boundless or we should utterly despair, for he has sinned in no ordinary degree, having caused the enemies of God to blaspheme. To us one thing is very evident—that the beginning of his decline was contemporaneous with his return to the use of intoxicating liquors. Let us pray that repentance unto life may yet be vouchsafed to him. As to the church, may we hope that it will now return to the brotherhood of churches, and again do the work and exercise the influence of the "Bond Street Church" of the past.

If any person found a return Grand Trunk Railway ticket from Montreal to London, in Emmanuel Church, at the closing meeting of the Union, will be forward it at once to R. W. Wallace, 396 King street, London.